THE PACIFIC

A religious and family paper.

Pacific Theo Sem
Reading Room

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QUIETNESS.

"He giveth quietness." O Elder Brother,
Whose homeless feet have pressed our path of pain,
Whose hands have borne the burden of thy sorrow,
That in thy losses we might find our gain.

Of all Thy gifts and infinite consolings,
I ask but this: In every troubled hour
To hear thy voice through all the tumult stealing,
And rest serenely through its tranquil power.

Cares cannot fret me if my soul be dwelling
In the still air of faith's untroubled day;
Grief cannot shake me if I walk beside Thee,
My hand in Thine along the darkening way.

Content to know there comes a radiant morning
When from all shadows I shall find release:
Serene to wait the rapture of its dawning,
Who can make trouble when Thou sendest peace?

—Emily Huntington Miller.

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THE PACIFIC

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W. W. FERRIER, Editor.

San Francisco, Cal — Thursday, January 14, 1904

THE WORLD'S GREAT NEED.

The holiday season is past and people are settling down once more to the usual rounds of their busy lives. Reverently and gratefully have the minds and hearts of men and women all around the world turned, during recent weeks, toward the little village of Bethlehem in far-away Palestine. Again, has there come the realization that he who was born in the manger of the Bethlehem inn is the world's great hope and consolation. But, to what extent comes now the question, will this realization effect life and conduct during the year 1904? No one can pause during the Christmas season and note how during the centuries the Christ-child has been transforming the world, conforming it unto himself, and fail to see that there will come a time when upon his head there shall rest all crowns. But the progress toward that glad day seems so slow! And the world is groaning all the while under burdens and sorrows which it would know no more forever if the teachings of Christ were allowed to rule in the lives and hearts of men. In the midst of the turmoil and suffering of the years we feel that there is just one thing which this old world needs; it needs the coming of the King. And during the past year more than ever before have we been impressed with the thought that one of the places where he is greatly needed is in the industrial world. Labor and capital are engaged in a terrible conflict, and thoughtful men realize that the stability of our government is being threatened. At times it seems as if the nation stood on the very verge of anarchy. On the part of labor unions there is mob violence whenever in the time of strikes employers seek to run their business with non-union men, and this certainly is an act on the part of organized labor which tends toward the subversion of the foundation principles of our government. On the other hand great combines are taking the bread out of the mouths of the people and are making it continually more difficult for the average man to get on in the world.

There are those, it is true, who take a very hopeful view of the situation, and argue that the industrial world is moving along all the while toward better things, and that without any more disastrous occurrences than those of recent years we shall move on up to greatly ameliorated conditions. The Hon. Carroll D. Wright is reported as having said at the beginning of the year: "There is a greater harmony of interests between employers and employes than at any time in this country since the period of frequent strikes began—say, 1880." No one, it would seem, is better able to express a judicious opinion than this great statistician and student of economics. It is difficult, however, for the average man to justify any one in such a conclusion. The year 1903 was one of the most turbulent in industrial circles. It numbered its strikes by the thousands. In the single city of Chicago there were 251. There, it is true, the workingmen overreached and suffered defeat in many instances. The "open shop" concession was granted so often that that principle enters the new year with greatly increased strength and prospects of final triumph; and there came also the shifting of the battle-ground from the picket-line and the boycott to the court-room. Such were the circumstances in Chicago during the last three months of 1903 that the labor unions lost twenty thousand of their members. So great, however, was their growth during the early months of the year that they stood nevertheless at its close with a membership greater by at least 100,000 than it was at the beginning of the year. All over the land there was large increase in the membership of the unions. Along with this effort to solidify the labor element came the very successful movement to organize employers into associations which would enable them to resist in a better manner all unreasonable demands on the part of the unions. And now in these opening weeks of the new year, labor and capital, each better organized than ever before, confront one another. What will the year disclose? Thus far the indications are for just as turbulent times this year as last. The Eastern papers abound with mention of strikes and threatened strikes. They are on a smaller scale than many that occurred last year; but so numerous are they that they cast dark shadows athwart the land.

One of the worst features of the situation lies in the fact that these disturbances always make it more difficult for the small manufacturer or tradesman to operate his business; these are the first to be pushed to the wall by a rise in wages, those who, under the old rate, were able merely to sustain themselves; and this results in the concentration of industry in the hands of a few; in other words, it is a playing, whether consciously or unconsciously, into the hands of the trusts.

As we contemplate the situation we find food for thought in the statement made early in December by the Hon. Carroll D. Wright that the wage system is destined to pass away, and that in its stead will come one of co-operation and profit sharing. To not a few these are the signs of the times. There is a growing dissatisfaction with the present industrial system, and any in which there can be developed in general a better manhood and the average condition of men be uplifted, will be welcomed. The most thoughtful men, with a

few exceptions, do not as yet see in socialism that which is better, but in the half-way house of profit-sharing there is promise of an amelioration of conditions, and there is a wide-spread expectation that the turmoil and clashing in the industrial world may, ere long, force some such system. The Indianapolis Journal of recent date remarked, concerning Carroll D. Wright's opinion as to profit sharing: "That would be all right in some companies; in others the employes would naturally prefer the weekly envelope, provided it came regularly. Workmen dislike to take chances on their wages."

But it ought not to be a question of what workmen like or dislike. The question should be, "What will result in the general good?" The other is selfish; and selfishness is what the world needs to get rid of. When laboring men and capitalists alike cease to ask what will be for their own good and ask what will be for the good of the other fellow as well as for themselves, we shall be a long way on the road toward the solution of present-day labor problems. It is a road which must be traveled sooner or later; and the sooner the better for a suffering world. Long ago he who said, "Thou shalt love they neighor as thyself," made necessary the traveling of this road. The world thinks that it has followed him and is following him; and so it is, but not so closely as it must if it is to be at peace. It is only in the reign of him who preached the Sermon on the Mount that the world's great need can be met. When that untrammeled reign shall have been inaugurated upon the earth heaven will be begun here below.

SOME SUGGESTIVE FIGURES.

In its statistical record for 1903 the Chicago Tribune says that suicides are steadily increasing in the United States, and that the value of a human life steadily cheapens. The total number reported to the Tribune was 8,597. In 1902 it was 8,291. In 1901 the number was 7,245. In 1900, it was 6,755. In 1899, 5,340. In the number of murders and homicides, including deaths by violence of all kinds there was a slight increase over 1902. In 1903 the number was 8,976, while in 1902 it was 8,834. In 1901 the number was 7,852. The number of murders by burglars, thieves and hold-up men has shown a large increase since 1901. That year it was 193; this year it was 406. As to lynchings the figures are not as satisfactory to lovers of law and order as they were in 1902. That year there was a decrease as compared with 1901, for which year they were 135. In 1902 they decreased to 96. But this last year they have gone up to 104. As usual they have been largely in the South, 92 of the whole number having taken place there. Only 11 of the 104 were for alleged criminal assault. Five were simply for race prejudice. Mississippi stands first on the list, with 18. Louisiana next with 14, and Arkansas and Georgia following with 13 and 12 respectively. The largest number of lynchings in the United States for any one year was in 1892, when it reached 235. Of legal executions there were 123 as compared with 144 in 1902. Alabama, Missouri and New York had each 11 and Virginia 10. Georgia stands next, with 9; and Mississippi and Pennsylvania follow with 8 each. Of the whole number 63 were whites and 60 blacks. Of these executions 115 were for murder; 6 for criminal assault, 1 for attempted criminal assault and 1 for highway robbery.

The amounts chargable to embezzlements, defalcations and forgeries for 1903 is $6,562,165. Although this is a decrease of about two hundred thousand dollars from the previous year, it is an increase of more than 1 million over any year subsequent to 1897, when the amount was more than eleven million dollars. In 1894 the figures for embezzlements reached high water mark, being at that time $25,234,112.

The Tribune does not give the number of embezzlements. We wish it had done so. But our inference is that there was a large number, inasmuch as after classifying what was stolen by public officials, from banks, loan associations, etc., it puts about one third of the amount under the heading of "miscellaneous."

In these figures, or in that which they represent, as well as in other occurrences, throughout our land during the year 1903, there is that which is very suggestive. Our boasted civilization is far from what it should be. In the second greatest city in the land life and property have for some months been so unsafe that as a last resort it was found necessary for law-abiding citizens to inaugurate extraordinary measures for protection from criminals. As go our cities so goes the whole country. Evidently in these opening years of the twentieth century there are among us too many plague spots to justify the highest optimism. But none should turn pessimist. All that is needed is that there be a knowledge of the situation and proper effort to change the trend of things. God always helps those who help themselves. Men and women everywhere need to come to fresh realization of the fact that God works here upon the earth only through human instrumentalities and that we all are called to be his co-workers.

THE SPREAD OF EVANGELISM.

The New Year belongs to the still new century, and the indications are multiplying that the century will not grow old before it shall witness a real spiritual awakening throughout Christendom. There is a movement, an inspiration, an impulse, simultaneous in many quarters and directed to one common end—the exaltation of Christ as Savior, and the bringing men to a practical recognition of their need of him and to an immediate submission to his claims.

The movement is not confined to our own land. It has taken wing in France where religion is in so many minds identified with Romanism. The Reformed and the Free Churches have united in planning "the most efficacious, rapid and practical means of putting the

French people in contact with the Christianity of Jesus Christ." The old Waldensian Church, after a long period of spiritual lethargy and perfunctory routine, is, in the persons of its younger ministers, exhibiting a zeal and fervor which recall the heroic spirit of its early days. In perhaps a more dim, though not less real sense, the "Los vom Rom" movement in Austria is also a sign of spiritual revival. And such world-itineraries as those of Dr. Pentecost and Dr. Torrey furnish abundant evidence that the Spirit of God is in all lands preparing human hearts to receive the Gospel, creating the hunger which only the Gospel can satisfy.

Doubtless the movement will develop characteristics of its own, as every similar movement in the past has been marked by peculiarities impressed upon it by the age in which it took its rise. The measure of its real power and efficacy, will be determined by the degree in which it is true to what the Church, enlightened by the Divine Spirit and gaining wisdom by experience, has progressively learned of the Gospel on the one hand and of the soul of man on the other.

In a sense, it is true that human nature and the Gospel remain the same in all ages. It is equally true that our knowledge of both advances "with the process of the suns." The mind of man is seen to be more wonderful in the conditions of its being and in the range of its powers to-day than when the Fathers preached and the schoolmen wrangled. Our conception of the Gospel, too, has changed. We have learned to disregard much which once was thought to be essential to its integrity and soul-renewing power. That which remains is more powerful because it is more simple—it lets the face of Christ be seen, reflecting with unobstructed brightness the Father's love for sinners; it points to a straight path leading to the straight gate; not minimising sin, it magnifies the grace which saves from sin.

The evangelism of our time faces conditions which differ greatly from those of Wesley's, or even of Moody's day. It must take account of these and shape its methods accordingly. Culture is no longer confined, as in former times, to the upper classes; it is leavening all classes. Thoughtful men are accessible to a wise presentation of Christian truth. The religious instinct asserts its rights in the presence of the highest forms of culture and the widest attainments in science and philosophy. Christ is calling educated people, refined and cultured people, to discipleship. Evangelism, in dealing with these, will not insult the intelligence while addressing the conscience. It will be frankly courteous, remembering that Paul caught the attention of his critical Athenian audience on Mars' hill, and won converts from among them, because he was a polite man. Religion does not lose its power by association with intellectual ability and pursuits; neither do appeals to the religious faculty lose their pungency by taking counsel of the laws of polite usage. In short, evangelism must be all things to all men, if by all means it might save some.

Evangelism is primarily bent on getting men to accept the Gospel. Its aim is to secure an immediate hearing for the word of Christ and a present decision to obey and follow him. That done, the pastor takes up the work where the evangelist leaves off, and devotes himself to the edification of believers, their spiritual culture and practical efficiency, as members of the body of Christ. Just now it is well to emphasize the need of evangelistic effort, for the time is ripe for it, and the Church will prove that she is alive by putting forth earnest effort in behalf of those who are destitute of the life which comes through faith in the Son of God. It is a promising sign that the spirit of prayer is taking possession of churches and communities and uniting in one vast circle of petition Christians of every land.

Let the Lord's people ask of him and he will give them power to prevail with men. The windows of heaven will be opened when the seed has been sown in faith and hope and is ready for the quickening showers. Let the wave of evangelism spread until its impact shall touch the shores of earth's remotest populations, blessing all with a new vision of the glory and saving power of the Christ of God.

THE SMOOT CASE.

The opposition to Apostle Reed Smoot being allowed a seat in the United States Senate does not rest on the fact that he is a Mormon, nor that he is (as many believe) a polygamist (for it might be impossible to prove this), but on the fact that he belongs to the hierarchy which claims an authority above that of the United States Government, and is bound by oaths which nullify any oath he may take as Senator. This hierarchy, consisting of fifteen men, declares itself to be "the only legitimate power that has a right to rule on the earth."

It claims to be "the mouth-piece of God" and to be in reality "part of God," in virtue of which supreme dignity it can "appoint, ordain and establish constitutions and kingdoms; appoint kings, presidents, governors and judges."

Keep the issue free from things irrelevant. The Mormon hierarchy is to-day nullifying the constitution of the State of Utah in the matter of polygamy. Apostle Smoot cannot represent Utah on any other State of the Union in the Senate; he can only represent the Mormon hierarchy, which arrogates to itself complete sovereignty over all kingdoms and commonwealths. But there is no provision in the constitution whereby the Mormon church as such is entitled to representation in the Senate.

The hierarchy knew what it wanted when it put forth Apostle Smoot as candidate for Senator and secured

his election. Do the American people know with equal clearness what they want?

Petitions are in circulation protesting against the seating of Apostle Smoot. Let these be signed by all who are convinced that the Senate will save itself from disgrace by refusing him admission. It is gratifying to observe the widespread interest which is manifested by all classes of citizens in this important case. The country is awake and the Senate has been made aware of the fact.

Before these words appear in print Russia and Japan may already have begun a war, the consequences of which no one can foresee. Who knows what other nations may be involved before the conflict is ended? Peace-loving Christians will pray that strife may yet be averted, but if the questions in dispute between two great nations must be settled by an appeal to arms, they will still pray that God will favor the righteous cause, hold his imperilled missionary servants in the hollow of his hand, and, as a result of this war, create new highways for the gospel whose universal sway is the only guaranty of the world's enduring peace.

Human lives, even when contemporary, may be separated by ages of diverging culture; and, though passed in the same circle, are often leagues apart in tastes and sympathies. "The heart knoweth its own"—its own companions, helpers, true yoke-fellows and joys of unfettered communion, as well as its own "bitterness."

Busy World Notes.

Physical degeneracy in Europe is a subject of wide consideration. It is said that the chief cause of the inherited degeneracy is alcoholism.

St. Louis, it would seem, has good cause for action against Chicago inasmuch as the morbidity of typhoid fever has increased seventy per cent. since the opening of the Chicago drainage canal.

The Grant home at Galena, Ill., has been given by the children of Gen. Grant to the city and it is likely that it will be converted into a hospital, and so perpetuated in memory of one great Civil War chieftan.

Evidently the dead line in the law business is not where it is in the ministry. A few days ago a man who is seventy-eight years old, and who had been a preacher for more than fifty years, was admitted to the bar at Valparaiso, Indiana. Retiring from the ministry not long ago on account of age, he fitted himself for the practice of law.

A good law has been enacted in Pennsylvania requiring the disinfection on some modern approved method of school buildings at intervals not to exceed fifteen days. Infectious and contagious diseases are largely disseminated in and through school buildings, and this action in Pennsylvania should be suggestive to legislation in other States.

In some parts of the East the trust companies with their savings departments are crowding the building and loan associations out of existence. Three of these associations went into liquidation a few days ago in Indiana. The manager of one said: "We found that we should not be able any longer to conduct our business at a profit, and decided to go out while we were in a condition to pay in full." And he said further that he believed the day of the building and loan association to be past.

A large amount of property is destroyed by fire in the United States every year. The losses for 1903 aggregate $137,000,000. The largest was by the fire in Cincinnati in February, which amounted to two million dollars. On the Pacific Coast the largest losses at one time were at Portland, Ore., and Randsburg, Cal., an aggregate of $600,000 by each fire. The loss in the Weinstock, Lubin department store fire in Sacramento in January was $500,000; and that of the one at Aberdeen, Wash., in October, aggregated alike amount.

Leprosy is not increasing in the Hawaiian Islands as it was some years ago. The commitment to the leper colony on Molokai are much fewer in number than they were some years ago. There has been a gradual decrease during the last ten years. Undoubtedly segregation has had considerable to do with this. Dr. Daland of one of the Philadelphia medical colleges, who made a visit not long ago to the leper settlement, says in Journal of the American Medical Association that the customs of the Hawaiians have been such as to facilitate the spread of leprosy in the past. The use of the family pipe is mentioned as one thing; the custom of carrying food to the mouth with the fingers as another. In his opinion heredity plays a very unimportant role in the spread of the disease. In one year some years ago twenty-six children were born in the leper settlement on Molokai of leprous parents and only two of them developed cases of the disease. He regards the disease as only feebly contagious, stating that at the time of his visit no example of a case of this disease contracted in the settlement existed, although several persons living in the settlement had been exposed to it for many years. He cites the case of the non-infection of a woman who was married successively to three leprous husbands. Dr. Daland states among other things that the precise manner in which this disease is transmitted has not yet been determined. As it was long ago so is it today: there is no cure for leprosy. Fortunately the Caucasian possesses a high degree of immunity.

Acorns From Three Oaks.

Aloha.

A Few Words for California Indians.

There are between thirteen and fourteen thousand of them. It ought to make every Californian blush to learn that they are the poorest and most wretched Indians in the United States. Every Christian ought to welcome information about these red brothers of ours and of Jesus Christ and resolve to do what he can to help these lowly ones up to a Christian civilization.

For a beginning, send a dollar to Mrs. A. S. Bacon, 393 South Tenth street, San Jose, treasurer of the Northern California Indian Association, and, on request, she, or the intelligent secretary, C. E. Kelsey, room 70, Auserais Building, will send you condensed and reliable information which will make your heart beat and your cheeks burn.

This is no ephemeral and mushroom charity which Aloha is asked to advocate. Mrs. T. C. Edwards, the daughter of Hon. J. M. Haven, of Oakland, to whom so many of our churches are indebted, and whose Cal-

ifornia life has blossomed with beautiful philanthropy, has been for ten years the studious and devoted president.

Through Miss Cornelia Taber, of 313 South Tenth street, and her excellent Quaker mother, both of whom are working members of the Board of Directors, the Association is in close touch with the National Indians' Rights Association and with the experienced friends of the Indians who gather annually in the Mohawk Conference. There is no purpose on the part of this Association to pauperize Indians or waste upon them the mistakes which have marked and marred much of the treatment of the Indians in the late sad decades of their history elsewhere.

The Society is petitioning Congress to buy small tracts of suitable land and allot to them in severalty in locations where the Indians are familiar and attached. If we faithfully hear, pray, and give for the heathen elsewhere, we ought to do the same for these pitiful heathen at home.

In the name of the Saviour, let many friends send one dollar annually to this worthy society. Let some who feel a twinge of conscience when they remember how the Government has misused our California Indians beyond others, send larger contributions to this incorporated, conservative and practical society.

Pitiful Facts.

Seventy-five Indians at Manchester, in Mendocino county, are evicted from land which they had bought, but they were too ignorant to register their deed. Colusa Indians were robbed of land worth six to eight million dollars. The band is reduced from 1,000 to less than 100 in fifty years. Is this Christian civilization? What an account will Colusa Indians bring up in the judgment against white men! Go and see the Colusa Indians if you want to hear their whole story.

They drink from a well in a graveyard. They are fenced in a graveyard with a barb-wire fence,—put off by white men from land which is their own. This great government never gave them a cent which was promised in the treaty. Aloha springs no fairy tale. Against California's good name lies the damning fact that her treatment of Indians has outheroded Herod.

I could multiply instances, but I am no expert in Indian affairs. Yet, have I seen and heard enough in our lovely California to make me "tremble for my country when I remember that God is just." Nor do I mean, because my heart is set on Saratoga, and because I hope to help this brave little church, to do a useful work for God's elect ministers and missionaries, to forget good causes elsewhere. The field is the world.

Our Indians are part of "Home Mission" work. "Charity begins at home." If it works well at home, it will go abroad with power. I entreat, dear home missionaries, to write in the "Pacific" of these "Wards of the Nation." A new era may open for them as for Cubans and Filipinos.

I take no rose-colored view of the redmen. They are like other heathen men. And there are no costlier leeches on the civilization of our State than the degraded Indian women in the suffering camps, who drag down weak white men into lust and its awful results. Nothing but the story of Jesus and the work of Jesus' men will lift these forlorn ones into life and hope. "Ab duo disce multos."

Wanted—A Man.

Every good cause wants an apostle. Bishop Whipple, Secretary Smith, Doctor Riggs, and General Armstrong have accomplished wonders for red men. Their crowns will wear red stars. The best man I know to enthuse us all and be the prophet for this people of a better day is Rev. H. C. Meredith of San Jose. He has lived among the Colusa Indians, and knows. Ask him into your art club, sisters, and let him show you Indian baskets and curios. Exchange pastors with him and let him tell your people of these very humblest of our brethren. I forget the name of his church, but it is a good one, and his people will hear your message and pray for their pastor's way to your hearts. I have not appointing power. If I had I would, so far as I now know, appoint him apostle for the Northern California Indians.

Southern California does far more for her Indians than we do. Brother Meredith, or some one of like knowledge and zeal, ought to be invited into every association in Northern California. No other good cause would suffer for our doing our duty by our most outraged and neglected brethren.

A Beautiful Rival of Pocahontas.

If our lady readers want to know about a winsome and beautiful Indian character, let them read "The Conquest," by Mrs. Eva Emery Dye, of Oregon City, Iowa. She tells wondrously well the story of the expedition of Lewis and Clark to this coast one hundred years ago. Sacajauea was their bewitching guide and friend.

The Portland women plan to erect a seven thousand dollar monument to her memory. A more beautiful monument for us will be justice to her race.

THE PLACE AND INFLUENCE OF NATURALISM IN THE THEOLOGY OF TODAY.

Rev. E. E. P. Abbott.

It is now almost fifty years since Horace Bushnell declared what he believed was the great question of the age. It was the reality of the supernatural. With prophetic insight he was preparing us for the coming conflict.

The year after the publication of "Nature and the Supernatural," there appeared Darwin's "Origin of Species," a book that has interested theologians almost as much as scientists themselves. The next year came "Essays and Reviews"; and the year following Bishop Colenso's first critical work. The year previous, Comte had died. Never before, in the same length of time, had there been so many changes in the methods of theological thinking. We live in a world of new ruling ideas. And if we were asked how, in a single word, we would characterize this revolution or evolution, we should answer that there has been without question, whether it has our sympathy or not, a powerful trend towards naturalism. The movement that started with Hume, and has been augmented by scientific discovery and the generally accepted law of evolution, together with the critical study of the Holy Scriptures, has come in like an inundation. First, it was law that ruled us, now, it is life; and there is little chance for the arbitrary or the mechanical to have their old influence upon the open mind of this century.

Whole systems, that were authoritative and regulative, and upon which some of us passed our examinations in the seminary, were out of date before their

authors were able to revise them for the press. It was the first day of November, 1855, that the deacon's famous "one-hoss shay" that was built "in such a logical way" suddenly went to pieces. It was the jingle of the poem that attracted us as boys; but now we see the poet's serious purpose. That was the forerunner of many a more alarming catastrophe.

At the outset we are ready to admit that naturalism has done some service in relieving us of heavy burdens. Saul's armor has been exchanged for David's sling. But there have been serious losses and dangers as well. The young David of today, though less heavily encumbered, has not always won as decisive victories as did his fathers; and there has been a lamentable lack of the brave shepherd boy's inspiration. We recall how Browning describes David's return from Saul's tent:

"There are witnesses, cohorts about me to left and to right;
Angels, powers, the unuttered, the unseen, the alive, the aware."

Compare language like this with the sad lament of that doughty knight who would not hesitate to banish the supernatural from both the Old and the New Testaments, deny God's personality and still insist upon the one established church.

"Ah Love," says Matthew Arnold, "Let us be true
To one another. For the world which seems
To lie before us like a land of dreams,
So various, so beautiful, so new;
Hath neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain,
But we are here as on a darkling plain,
Swept with confused alarms and flight,
Where ignorant armies clash by night."

Before we are ready to search for the influences good and bad of naturalism, we must guard, even where we cannot define, accurately, our language. No word is more fugitive; there are so many grades of naturalism, so many favors in the name itself. There is what we sometimes call in the pulpit "bald" naturalism, thorough going, atheistic; and there is the new naturalism which we believe is to overcome the old. Dr. Bushnell's best friends now say, that while he was ostensibly contending for the supernatural, he was all unconsciously making a plea for naturalism.

Naturalism may stand for dogged independence; self-contained, self-competent, self-administrative nature. Man is the highest expression of animal life, and nothing more. Lucretius long ago attempted to turn this materialistic naturalism into poetry. "Naturalism," he says, "is seen to do all things of herself without the intermeddling of the gods." Very different is Henry Drummond's "Natural Law in the Spiritual World." Emerson had said before: "It is short sight to limit our faith in laws to those of gravity and chemistry and botany. These laws do not stop when our eyes lose them. We push the same geometry and chemistry up into the invisible plane of the soul and rational life; it is the same fact existing in mind and nature as irresistible law, exerting influences over nations and intelligible beings down to the kingdom of brutes of chemical atoms." Professor Drummond was quick to see his fundamental error. There need not be the same identical law in two entirely different realms. He was right in asserting a likeness, a kinship, even where there was a difference. It is not so much a natural law in the spiritual world that we find our true naturalism, but rather the converse, the infilling of what we often call the natural by the spiritual. Man and nature have the capacity for the supernatural. "He who speaks of nature," says Goethe, "must presuppose the spiritual,—and we may add, the divine.

There may have been a time when it was necessary to separate the natural from the supernatural by a fast line, and arrange everything on the one side or the other, but that time has now passed. We must recognize a close relationship between the two, a natural-supernaturalism, a supernatural that enters the most humble door of common life. Not only did the acacia in the wilderness burn with fire though not consumed; and Moses said, "I will turn aside and see this great sight"; but modern naturalism insists that,

"Earth's crammed with heaven,
And every common bush is afire with God."

Gen, Gordan said that he found himself in the Soudan, for he discovered God there as never before. It has been objected that Dean Stanley, following too closely Ewald and his school, had eliminated the supernatural almost entirely from his "History of the Jews." But Stanley was a profound believer in the supernatural. In a peculiar sense it was with the Hebrew nation; but it is not a stranger to us today. In a letter to his wife he says, "I tremble to think that every step of my life seems to be a kind of a miracle."

Perhaps we are ready now to answer the question, what has naturalism to say of the theology of today? In a single word, thorough-going naturalism would abjure theology altogether and leave only "the perfume of the empty vase."

"The conqueror has but a corpse to kiss."

Not only would all our theological systems, but the primary principles upon which they rest, vanish as in an exhausted receiver. And perhaps this is the true reason that theology is in disrepute in so many quarters; for there is a subtle materialism in the very air we breathe. Admit the impossibility of the miraculous and the image of God fades from before our mental vision. He is no longer personal. Our heart crieth out in vain after the living God. Man himself loses his selfhood and shrivels into a mere thing, without even the power of a choice. He has lost the initiative; he is only a link, possibly the last link of an iron chain. "No doubt," says Huxley, "the Forth bridge and the iron clad on the offing are, in the ultimate resort, products of the cosmic process as much as the river that flows under the one or the sea water on which the other floats." He might have added as on another occasion, "I bid you beware that, in accepting the conclusions, you are placing your feet on the first rung of the ladder, which in most people's estimation is the reverse of Jacob's, and leads to the antipodes of heaven." We are now ready for that other prophecy "that the time is not far off when a man will be justified in going out with his shot-gun and sacrificing a human being for the sake of scientific research." Man is no longer ultimate. He is the means to be used in peace as in war; in business and in social life. It is believed that this gross naturalism, that strangely was dominant a few years ago, has well nigh collapsed, and is giving way to the naturalism which implies the spiritual and the supernatural.

This which we call nature is but a small part of the whole. It is not a closed circuit. "The religious man," says Harnack in his last work, "is not shut up within a blind and brutal course of nature. But this course of nature serves higher ends." To say nature we must

add the supernatural; to affirm the finite we imply the infinite,—not a long distance apart, separated by an nmpassable gulf; but the ground of all, the soul of all; and what seemed unnatural at first when we all have eyes to discern, may appear the most natural and reasonable. Butler had the clear vision when he said, "Nor is there any absurdity that there may be beings in the universe whose capacities and knowledge and views may be so expansive as that the whole Christian dispensation may to them appear natural."

Notwithstanding all the uniformities—universal almost—still true naturalism insists upon one exception at least—the free will of man. We will not dispute about mere words, and insist that man himself is supernatural. He has intimate relations to both realms, and when he comes to full self-realization we have our sure standing ground where we make good every claim. Science is right when she insists upon universality in her own domain of law; but consciousness is equally right when it affirms the reality of freedom. True naturalism starts with the unique, mystic, fact of will. Man is never so much himself as when he declares his right to be and to become.

Of an entirely other order, but equally evidential in its way, is the great fact of history. What shall materialism say of Christ? In the Fortnightly Review of last year, no less authority in science than Sir Henry Thompson, confidently declared that "the time is near at hand when all educated persons will accept the position that no supernatural revelation has ever been made to man." But there rises the invulnerable fact of Christ. "His person," says Dr. Horton, "stands today, scientifically, historically, psychologically, credibly and really, the center of human history, the key of the problem of the world." The life of Christ may seem unnatural from the standpoint of the Pharisee in his day or the agnostic in ours; but viewed from the vantage ground of faith and history a more natural life was never lived.

Just now the virgin birth is the point of dispute. Evolution naturally recoils and with many is more authoritative than the first three chapters of Luke. But these Christmas days bring us back with loving hearts to the little town of Bethlehem. The entering of the second Adam, while wonderful, was not more unnatural than the advent of the first Adam, for that was a long step in the progress of creation. As we rise in the ascent of man through Christ, we come, as by necessity, to the culmination in Christ himself. Not only man, but the God-man. Even imminence, which we all accept, cannot become a substitute for the incarnation, but implies it. And so his growth, his wonderful words, his unparalleled assumptions, nay, his miracles, are all accordant. I take my stand not on the Athanasian creed, but starting from the simple gospel narrative, I find no surprise, no exclamation in that matchless history. His death, his resurrection from the dead, his glorious ascension, are matters of course, historic facts, early accepted and never doubted by the Church, never a burden for it to carry, and we accept them rather than the inexplicable difficulties which their denial entails; rather than the agnosticism of Thompson or the pessimism of Schopenhauer or Hartmann, which is the final alternative.

True naturalism does not deny the fact of the terrible sinfulness of sin, nor the sufficient remedy. Redemption it counts as the highest reason. Ought not Christ to have suffered these things." "The Son of Man must be lifted up." There was a natural necessity. The Lamb was slain from the foundation of the world."

Modern theology has come to make the fatherhood of God fundamental, and naturally infers that he will hear the prayers of his children. Grant the being of God and there is nothing unnatural in prayer. The Bible never argues its reasonableness, but the command is, "Ask and ye shall receive."

Again, we take out the supernatural from the Bible and we have as Christlieb says, "nothing left but its covers." The old literalism and the superstitious worship of the bare letter are passed; but the terebinth, if it be cut back will sprout again. The Bible is the living book today. Account for it as we may, there is something spermatic in it as in no other volume. It is a book of thousands of years, and wherever it is read and reverenced there it works for the enlightenment and renovation of men and institutions. It has been said that modern criticism may give the student another Bible in time and a better one, but that it has already lost its power with the people. The word of God is not thus bound. It needs but to be reverenced and faithfully expounded to the average mind and there will be the response as in Wycliff's day and Luther's day, only with greater power in these days, adapting itself to our peculiar needs and appropriating all that is best in our advancing civilization. The gospel has a light for every age, "it gives and borrows" much.

To sum in a word, atheistic naturalism would utterly obliterate not only theology, but all for which theology stands: God, the soul and immortality. True naturalism will give us a shorter but an equally positive catechism. It will preach a far simpler gospel. It will go back of the fathers to the grandfathers and make a new discovery of Christ, so that he becomes more than ever the sum and center of our evangel. "Incarnation in order to redemption" was to be the central truth of Prof. H. B. Smith's theology. But he did not live to elaborate it. It is the business of the church to carry this christological spirit into every department of our theology, our anthopology, our soteriology and our eschatology, above all to bring God nearer to us. Jacob arose at Bethel after his night vision with a glad discovery, "Lo! God is here and I knew it not." We are continually making new discoveries of him right at hand in the soul and the world, when possibly we least expected to find him.

"Closer is he than breathing,
Nearer than hands or feet."

This is the new heavens and the new earth, the new service that comes as a fresh revelation.

And with the realization of the Father's presence there will come a sense of the reality of the other world, where is God's throne, the judgment seat, the Jerusalem that is above. We are here in the land of the dying, but there are countless living, whom we call dead. True naturalism lives in that unseen world and draws its motives hence. We never know ourselves till we know the goal. To deny this final function is to degenerate to bestiality.

But walking amid these foregleams, attended by the "vision splendid," it becomes the most natural thing in life when its work is done to pass over. Enoch having walked with God all his life, to find there was indeed no death. If we had space it would help us in measuring the influence of naturalism upon theology, to consult one by one the more original of our theologians. We might go back to Lessing, the protagonist among the critics of his time. He did much to over-

throw the supernatural in an artificial and dogmatic age. He was forbidden to publish theology, but he said he would make the stage his pulpit. Lessing admitted his well-known story of "the rings" that there was one genuine ring, one rare gem that had the power of bestowing character and dignity on its possessor. This rare matchless gem in Lessing's story is what we call grace. Alas for the preacher today who undervalues this divine gift to man, this pearl of great price.

Schleiermacher, with honest purpose, labored to eliminate the supernatural as it was taught by the dogmatic schools of his country. But his heart was right. He had a personal love for Jesus, to whom the Moravians had introduced him in early days; and in his last moment—that euthanasia, if there ever was one,—he took the hand of his sister, while his face was lighted up with almost seraphic glory, and he exclaimed: "I have the blood." But how many of his followers have lost his anchorage. Are we not in danger of being captivated, not by the neology, against which we were so carefuly warned in our student days, but by the learning and facination of certain German authors, who write most charmingly about Christ and his kingdom, but who would evaporate as much of the real gospel and utterly deny the supernatural. As Mr. Gladstone said of one of them, "They are Unitarians, minus miracles and inspiration."

Prof. James of our own country has given us a most interesting examination of the religious experience from a scientific standpoint. But even on these grounds he admits, in closing, that, hidden in this subconscious part of our nature, there is the working of a factor that is not on the level of a mere nature. That admitted factor is the unknown quality which is the preacher's task to work out and emphasize. "What ye ignorantly worship that we declare unto you." We are only safe when we interpret from the highest and not the lowest; when we make Christ our center and declare the truth that is in Jesus. We ground our knowledge of God, of man, of this life and the next not on the last discovery of science, a hegalian philosophy, though interpreted by a Caird or a Green; but our center, our starting point, is Christ in whom are hid all the treasures of wisdom and knowledge. And having "the mind of Christ," we can say with Rothe, "Intercourse with God is most natural to man as man; only when we disaccustom ourselves to this intercourse will it appear a most unnatural thing. Ah! how earnestly one longs to be a child again, to live once more in the immediate present!"

HEAVEN AND HELL.

Albert P. Schack.

There is perhaps no more interesting and useful study for man, from an elevated point of view, than that of heaven and hell, and of all things appertaining thereto; and as I have been carefully studying these matters for the last thirty-five years, I present the results of my researches in regard to them in this article, trusting that thereby more light may be shed and a clearer understanding result.

I will preface what I have to say by adducing some relevant quotations from the New Testament:

"The Kingdom of God is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened" (Matt. xiii: 33).

It is also "like unto treasure hid in a field, which a man hideth and selleth all that he hath and buyeth that field" (Matt. xiii: 44).

"The kingdom of God cometh not with observation; for behold, the kingdom of God is within you" (Luke xvii: 21).

"The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit" (Romans xiv: 17).

"The good seed are the children of the kingdom" (Matt. xiii: 38).

"It is your Father's good pleasure to give you the kingdom" (Luke xii: 32).

The apostles were told to say to those to whom they were sent: "The kingdom of God is come nigh unto you" (Luke x: 9).

Since John's time (the Baptist), "the kingdom of God is preached, and every man presseth into it" (Luke xvi: 16).

To the scribe who saw that to love God and the neighbor was more than all whole burnt offerings and sacrifices, Jesus said, "Thou art not far from the kingdom of God" (Mark xii: 34).

What Heaven and Hell Are.

From the above quotations we can plainly see that the kingdom of God or heaven, and thus also hell (for heaven and hell are opposites), are in themselves not places, but states or conditions of mind or spirit or soul.

Specifically, heaven is a good state or condition of the human spirit, in which God is desired and permitted to rule us by his commands and laws. We are thus in his kingdom. Hell is an evil state or condition of the spirit in which God is rejected, and not permitted to rule us by his commands or laws. This may be so even in professing Christians, as the Lord said, "Why call ye me Lord, Lord, and do not the things which I say." And again, "The Scribes and Pharisees sit in Moses' seat. All, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say and do not" (Matt. xxiii: 2, 3).

In the Other Life.

When we pass into the other life, we do not radically change; but if we have become good spirits by acquiring a habit by as constant effort as possible of dying to evil and living to good, and thus of rejecting evil life and endeavoring to have good life from God pervade and traverse our spirits and bodies, we then come into companionship with similar good spirits who have already passed into the other life. On the other hand, if we have drifted in evil, and lived selfishly as we pleased, or have secretly or openly rejected God's laws and commands, we should then come into companionship with similar evil spirits. This law, which is universal, of like seeking like, is illustrated in the cohesion of similar particles of a substance. The law of electricity by which negative seeks positive, and vice versa, is not contrary to this, because it is not analogous. It illustrates the law of marriage, not between good and evil, but between male and female elements of good, or male and female elements of evil, and also of a particular or similar kind of good or of a similar kind of evil. The law of companionship of similar souls is commonly recognized in the old proverb that "birds of a feather flock together," and that a man is known by the company he keeps, or the companionship he seeks.

Patience is one of the greatest cultivated attributes —paience under trial, tribulation and temptation. So we read in Revelation xiv: 12: "Here is the patience of the saints (that is, in refusing to harbor or to follow and

do evil, or to bow down to those who teach evil or what is false): here are they that keep the commandments of God and the faith of Jesus."

Since each individual good spirit or soul is a heaven in the smallest form, it follows that the aggregate heaven is composed of all those spirits who have become heavenly or angelic by as consistenly and constantly as possible, rejecting hell and admitting heaven into them during their life in this material world. So also, the aggregate hell is composed of all those spirits who have become infernal by drifting in evil and not trying to resist it, or by admitting hell into them during their life in this material world.

The reason why heaven and hell seem to be places is that the spiritual bodies of men and women are real bodies, though of spiritual or living substance, and not of material or dead substance. When one person in the spiritual world shakes hands with or embraces another, or sees the other and hears him or her talk, they are perfectly real to each other. It is, as Paul says: "There is a natural body and there is a spiritual body" (I Cor. xv: 44). The former clothes the latter while in this world, and serves as a means of cognizant use of the materials of this world, and for recognition of and by others in the natural body; but the latter is released from the former at what we call death, or the dissolution of the natural body.

The Surroundings.

Besides, clothing, houses or mansions and scenery—in general, spiritual land and water and outward objects—surround the spiritual bodies of persons in the spiritual world, though they are all of a spiritual or living nature—not material or dead; and consequently they result from or are an outbirth of the spirits of those persons themselves—good and noble and beautiful, if these are the characters of the men and women, or evil and despicable and hideous, if these are the characters of the men and women. This gives rise to the idea or appearance of place in the other life. That there are such things there, though nothing of a dead or material nature, is evident from the things seen and described by John in the Revelation. See also II Kings vi: 17.

Eternal Fire and Brimstone.

The fire and brimstone seen in hell pervading and surrounding the satans and devils are therefore of a spiritual nature not material, though they are none the less real on that account. The fire is the infernal human fire of their selfish and evil loves, and the burning brimstone or sulphur is from the sulphurous or deadly desire and effort to suffocate or extinguish spiritual life from all others, analogously to sulphurous fumes when sulphur is burned to sulphurous acid in this world. Hence they have to be separated from angelic men and women lest they should do harm to the latter. Nevertheless, they are allowed occasionally to tempt and try the people in this world by breathing their evil and noxious spheres into them. These should be resisted, and thus spiritual strength developed by opposition to them. They are thus allowed occasional liberty, as is signified by the angel opening the bottomless pit (Rev. ix: 2), by which they are permitted to perform a negative use for those who are striving to become good spirits, since they cannot be induced or made to perform any positive use.

Internal Punishment.

The punishment of these wicked beings, who have become so by a life of evil, is partly from the fact that they are in this infernal fever of internal fire and brimstone, which well out from within, and which cause the appearance of a proceeding, undying blaze and suffocating atmosphere about them, and that yet these desires must be mostly ungratified, and thus they must be kept shut up most of the time in bondage; and besides they are punished and combatted continually by each other; as it is the nature of dogs and wild beasts to bark at and bite each other, so it becomes the fearful nature of these demons and human wild beasts to inflict injury on each other, as we see such people do in this world. Natural evil flames—murderous and otherwise—are ready to burst forth at any time. Here they can escape punishment often because they are with the good; but there they must be with their like, and thus continually doing harm to each other so far as they can. "There shall be weeping and gnashing of teeth."

But conscience, which is essentially the love of good and of justice, is "seared as with a hot iron," by a life here in defiance of it; and thus their punishment or suffering is not from remorse or pangs of conscience, of which they have none any more; but only from internal fire and brimstone and confinement, and also from fighting and combat with one another. Hell is therefore eternal to such. It cannot be intermitted or annulled without blotting out the life of the demons, and this cannot be done. The Lord allows them to live, although they must forever be unhappy, since they have chosen to exercise perverted life, which necessarily entails misery. "Their worm dieth not, and the fire is not quenched."

How to Escape Hell and Gain Heaven.

To escape hell, it is necessary, whenever temptation comes upon us, as it certainly often will, to at once turn our thoughts to the Lord Jesus Christ and ask him to help us and give us power to resist while we hold fast to the truth; then to quote portions of the Divine Word, as far as possible applicable to the case, as the Lord himself did, beginning with the applicable one of the Ten Commandments, as long as the temptation lasts, for we recollect how he said in his last prayer to the Father: "Sanctify them through thy truth; thy Word is truth"; and "for their sakes I sanctify myself, that they also might be sanctified through the truth; and again how he said, "Follow me," that is, do as he did. We thus keep our thoughts in the truth, which the evil spirits, who are with us and cause the temptation, hate and shun because it is the Divine light; and so, being with the truth, the Lord is present with us, for he has become the truth by obedience to it, as he says, "I am the way, the truth, and the life." We are thus enabled to resist all selfish and evil desires and tendencies or inclinations, no matter how enticing may be the forms in which they present themselves. And so our faith grows.

On the other hand, to obtain heaven we must devote ourselves to a useful life, principally in our business, because that is our daily work.

We should refrain from evil and do good or use, just as if we had the power in ourselves to resist the one and do the other; and yet we should believe, as is actually the case, that such powers are continually flowing into our spirits from the Holy Spirit of the Lord Jesus Christ, both to preserve to us our free individual power, and also to help us by a higher and divine power within and pervading our own, even as the vivifying heat and light of the sun flows into plants, giving them power to grow. The reason of this is, that he alone is able, hav-

ing overcome all evil, and devoted himself solely to good while in the flesh from God, to give us the power to do likewise, since he has thus become "Almighty," and thus also the very outward form and humanity—the very body—of God, from whom flows therefore the Holy Spirit as a Divine Effulgence. Hence he says: "Without me ye can do nothing" (John xv: 5).

San Francisco.

QUESTIONS ABOUT EVOLUTION.

I do not wish to discuss these questions for the simple reason that I do not feel capable of doing so intelligently. I do not pretend to be a scientist, or even to keep exceptionally well posted on the conclusions of science. But I do know enough about what scholars and scientists are doing and saying to feel exceedingly skeptical about the accuracy of some of the assertion made by "The Bystander" in his comments on the above subject in the recent issue of The Pacific. I agree with him when he says: "It is the moral duty of every public teacher to acquaint himself with results of scientific inquiry." It is equally the moral duty of every public teacher, and especially of every minister who is "making his theology" to bear in mind the disagreements, and what Prof. G. F. Wright is pleased to call "The uncertainties of science." Let me call attention to one or two assertions made by "The Bystander" that do not seem to have this in mind.

1. "The scientific men of the world, without an exception, may be put down as accepting some form of evolution, and it is probable that most ministers who have given themselves to scientific study belong in the same class."

If "The Bystander" means by "evolution" the essential principles in the definition of Darwinism, which he quotes from the Standard Dictionary, this statement concerning its acceptance seems altogether unwarranted by the facts. Of this evolution, Dr. G. F. Wright, a scientist of considerable standing, says: "The doctrine of evolution, as it is now becoming current in popular literature, is one-tenth bad science and nine-tenths bad philosophy." Dr. Haecke, the great zoologist of Jena, Germany, says: "We, the younger men, must free ourselves from the Darwinian dogma, in which respect quite a number of us have been quite successful." (Quoted by Dr. J. H. W. Stuckenberg of Cambridge.) Prof. Paulsen of Berlin declares that the mechanical theory for which Darwinism was held to stand is rejected by such scientists as Nargeli, Koelliker, M. Wagner, Snell, Fovel, Burge, the physiological chemist, A. Brown, Hoffman, Askermazy, botanists; Oswold Herr, the geologist, and Otto Hamann, the zoologist.

It is also necessary for us to remember that some of the greatest thinkers who have accepted the theory of evolution have done so with a great deal of uncertainty, and with the consciousness that it has not by any means been proven beyond dispute. Prof. Whitney of Yale University says: "We cannot think the theory yet converted into a scientific fact and those are perhaps the worst foes to its success who are overhasty to take it and use it as a proved fact."

Even Mr. Huxley maintained to the very end of his life that the evidence for evolution was insufficient. (Quarterly Review, January, 1901.) These facts do not seem to indicate that the scientific men of the world without exception may be put down as accepting some form of evolution." Of course in using the term evolution we should be careful not to confuse the fact of orderly succession with the theory of evolution from resident forces. A great many accept the former who cannot accept the latter, and we must remember that the former does not imply the latter.

2. "Darwin proved with a wealth of argument, that species were evolved rather than created by fiat." It is my good fortune to "own a copy of Darwin's 'Origin of Species,'" but I have positively failed to find in it anywhere conclusive proof "that species are evolved." I am not alone in this failure. Even Mr. Huxley said: "After much consideration, and with assuredly no bias against Mr. Darwin's views, it is our clear conviction that as the evidence now stands it is not absolutely proved that a group of animals, having all the characteristics exhibited by species in nature, has ever been originated by selection, whether natural or artificial" (Lay Sermons, 295). Dr. Etheridge, examiner of the British museum, said: "In all this great museum, there is not a particle of evidence of the transmutation of species. This museum is full of proofs of the utter falsity of these views." If space would permit I should like to quote some of Dr. Fairbairn's weighty words on this subject in his last book, "The Philosophy of the Christian Religion." But enough has been said to show that we cannot with safety indulge in such sweeping assertions as those referred to in this letter.

Let us be careful lest we fall into the all but too common mistake of using the term "consensus of scholarship," when we simply mean that all who think as we do "agree."

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Santa Clara, Cal.

The Sunday-School.

BY REV. W. H. SCUDDER.

Jesus Rejected at Nazareth. Luke iv: 16-30.

Lesson 4. Jan. 24, 1904.

The Baptism and Temptation must be considered a part of Christ's preparation for service. With the triumph over the strong temptations recorded in our last lesson, Jesus came to full consciousness of his mission, his method, and his personality. Henceforth he was the Messiah, possessed by the divine Spirit, coming to save the world for God. But he needed to be manifested to Israel, and to whoever would attach themselves to him as the Messiah. This need was supplied by John's testimony (Jno. i: 29-34) by the gathering of the first disciples (Jno. i: 35-51), by the manifesting of his glory at Cana (Jno ii: 1-12). The same evangelist records the events in the early Judean ministry (ii: 13 to iv: 42), supplying the links wanting in the synoptics. Then begins the long Galilean ministry, about the time of the Baptist's imprisonment. The date of this visit to Nazareth is uncertain. Matthew and Mark record a visit there, wanting in those incidents which Luke particularly emphasizes. There is great diversity of opinion whether these are different accounts of a single visit, and strong reasons are urged by those holding to the one view or the other for their position. It would seem to us that a double rejection of Jesus at the same place is scarcely probable, whether considered from his standpoint or theirs. The two accounts can be easily harmonized by placing the synagogue incident at the close of a few days' visit to Nazareth, where he would naturally go after working in Cana, but four miles distant. The whole

incident points to the change recorded (Matt. iv: 13) as already effected, and if so, the chronology of Mark (vi: 1) will have to be followed rather than that of Luke, which makes a considerable time to have elapsed since Jesus began his ministry, sufficient to have spread his fame as teacher and healer in all that region. If this surmise is correct, we may study our lesson from a somewhat different standpoint than would be necessary from the other view.

1. The attendance on public worship.

If Jesus had already been in Nazareth a few days, we can easily see how the reception accorded him was at once a test and an opportunity for both parties concerned. To have been the "place where he was brought up" was enough to draw that insignificant town from obscurity, and reverse for all time the fling uttered by Nathanael (Jno. i: 46). "Can any good thing come out of Nazareth?" It was peculiarly fitting also that those among whom he had spent nearly thirty years of his life should open their hearts to the one among all their youth who had advanced to so conspicuous a position in the nation. If Jesus had never attracted attention among the Nazarites heretofore it was a testing time for them. With their prejudices and their narrowness built as a wall against innovation, it would prove them to welcome Jesus for what others had already claimed for him. On the other hand, in coming to his native town, Jesus must have felt keenly what was expressed in v. 23. It was to be a test to him, a test which embodied a temptation. To do in Nazareth what had been done in Capernaum and many other places was as natural a desire to him as it was a tacit demand on the part of the Nazarites. But whether that was in line with the divine will would be a paramount question in his mind. It was another form of that oft repeated test which came to our Master, and comes to us his disciples, whether we are to be swayed by self motive or God motive. The event, too, seemed to hinge upon the attitude of the Nazarites themselves. It was a glorious opportunity for Jesus, had they received him in the spirit of his claims. Nowhere can we do more or better than where the sympathies, energies and co-operation of life-long friends are fully ours, and nowhere can we appear to be at such disadvantage as where these are withheld when they should be lovingly given. Up to that Sabbath there was no sympathy with Jesus. They did not realize how they were robbing him, as well as themselves, of the opportunity. But their attitude made it impossible for him to do a "mighty work, save that he laid his hands on a few sick folk, and healed them" (Mark vi: 5). But on this Sabbath possibly there would come a change. The mingled feelings of Jesus as he entered that synagogue need no setting forth here, we only emphasize the opportunity. The whole town was present, it was their hour. At first it seemed as if they would take advantage of it. At the appropriate time the one who officiated would request Jesus to act as the "messenger of the congregation" for that day, which meant that he would take the liturgical part, read the appointed scripture, and if so desired, deliver an address. Dr. Edersheim has given such a detailed and valuable account of the synagogue worship, that every teacher or learner of this lesson should read it. One almost participates in that Sabbath synagogue service as he reads the account and enters into the liturgical prayers of the day.

2. The discourse.

It is probable that the words (v. 18-19) were chosen from the Scripture which had been read as the lesson for the day as a text for the brief sermon which was to follow. The great point affecting the listeners was the announcement that a new era had dawned inasmuch as the fulfillment of the prophecy was at hand. All Jewish hope was touched by such an announcement, and as the speaker, under whose spiritual mastery those who listened even when he was but twelve years old were astonished, expounded the words and developed the all-absorbing theme, no one can doubt but everyone present "bare witness, and wondered at his words of grace." It was not until their minds were removed from the fact to the "how" of it that the tide changed. The passage used centered in the speaker. Upon him had come the Spirit's anointing. He was set forth to accomplish the work indicated. It was a claim to Messiahship. Jesus used the same Scripture when John from prison sent to know whether this was the expected one (Luke vii: 22). Could they believe it and receive him as such? The doubt gathered about their knowledge of him hitherto (v. 21, last clause). Nevertheless they were willing to be convinced. His fame had come before him, miracles and signs had been given elsewhere, like evidence should be produced here that they might see and believe. It is ever so. Men want to see and believe, nor can they embrace the all important reverse of this. "Believe and see." Their unbelief was the very reason why they could not see. All the words from verses 24 to 27 may be considered an earnest attempt to dispel the unbelief that was being fostered from the simple fact of his having lived among them. He would have them believe. Belief would bring the very conditions whereby they could see. He urges that prophets are not received among their own. He warns them not to be like unbelieving Israel to whom Elijah and Elisha could not be sent. But the very intensity of his fervor proved the fan that fostered the flame, and filled with wrath they even sought to offer him violence.

And now to gather a few of the lessons from this narrative.

1. The limitation which unbelief places upon divine action. That human ignorance can limit divine action is a familiar fact of history. It is as much now as it was. Like children who mar the parents plan and hinder the ideal, so do we in our ignorance prevent the divine Father from accomplishing what he would. But this is nothing in comparison with the limitation of unbelief. It shuts out the possibility of those blessings, and efforts which are essential for life in the spiritual economy.

2. The refusal of God to work wonders simply to gratify curiosity (v. 23).

3. Favoritism is not a part of God's bestowal of gifts. If Israel would not receive Elijah or Elisha, the Gentiles would. God's gifts depend upon attitude of soul towards him, not upon nationality, or heredity.

4. How eager we should be to have minds open to the truth irrespective of appearances. The greatest blessings may lie just beside the line of opportunity and we go begging because we are not willing to investigate and hold the truth.

5. Those very things intended for our welfare may turn to our destruction. It depends upon our attitude towards them. The widow of Zarephath received what would have been equally life to the many widows in famine-stricken Palestine. Naaman was cured while yet the same power was ready for appropriation among the many lepers in Israel. And the gospel of life was

first taken to the Jews, and only when rejected was sent to the Gentiles. The Christ comes to all who hear this lesson as to the people of Nazareth that Sabbath, and his abiding or departure will depend upon the attitude of the listener.

Christian Endeavor Service.

REV. HERBERT N. BEVIER

January 24.

Topic—What if Christ Came to Our Town? John iv: 28-30, 39-42.

That such a question has elements of the sensational about it owing to its having been so often used in flaring headlines is no evidence that it is not a question full of suggestive power. Christ did come to certain towns and cities in the Holy Land and made a great stir. His coming marked an epoch and the world has been changed ever since.

The simple fact of his coming without regard to its moral power gave the sacred land a place in history,—a unique and hallowed place, such as is possessed by no other. It is more than probable that Bethlehem, Nazareth, Jerusalem itself would have been forgotten long since, perhaps their very sites lost from the maps and histories of men, but for the fact that Christ came to them and lived his life and died his death, giving them an immortal name. The sea of Gallilee, beautiful as it is, compares little with the great seas and lakes of the earth, yet the coming of Christ to it made it the most beloved body of water on the globe. So with the Jordan river, the Horns of Hattim, Mt. Hermon and Calvary "without the gate." The Holy Land is now in many parts a waste and desert place; ruined walks where once was thrift and thoughtful care; many are disappointed because the charm of imagination is rudely dispelled when the tourist's foot first treads the soil; and yet, notwithstanding all, there is no portion of the world to which so many turn with affections of love as this. It is because over nineteen centuries ago Jesus Christ came in and made it his home and the place of his public ministry.

* * *

The witchery of associated thought has drawn us away from the coast line of the subject to thread one of its attractive bays or estuaries inland. We return to it. What if Christ should come to San Francisco? What would he think of it? What would he say of it? What effect would his coming have upon it? or Oakland, or San Jose, or any other city or town in this land of fruits and flowers?

These are questions not easy to answer, but it is certain that while there is much that he might commend, there is also much that would certainly receive his severe rebuke. Let us, however, be fair with ourselves in dealing with this subject, there is much that he would cordially approve. Our cities and towns are not all bad. The travail of the Master's soul has not been for nought within them. The spirit of Christ would meet him on every hand, in churches, charities, organized helpfulness and systematized beneficence of countless sorts. He would see evidences of the coming of his kingdom, everywhere energetic evangelism, in zealous missionary endeavor, in strenuous attempts at civic righteousness. He would discover many who are trying "to undo heavy burdens, loose the bands of iniquity and let the oppressed go free." He would find a small army in every place fighting the good fight of faith and endeavoring for the good and true against "the world, the flesh and the devil."

And then, too, he would find the young people alert, alive, organized, aggressive,—strong young men and strong young women in compact bands praying and toiling for him and his church,—and children in Sabbath schools and Junior societies and Baby Bands and Cradle Rolls. When we think about how much he would find to make him rejoice, we are glad beyond measure and we feel we could go out to meet him with palm branches and hallelujahs, crying "Hosanna, Blessed is he that cometh in the name of the Lord."

But we must be honest with all the facts, there is much that he would condemn and rebuke. Like, in the case of the woman at the well. He would certainly call up our sins and "all things that ever we did." To the Pharisees of our time he would cry out "Woe unto you." To the hypocrites, "Woe unto you." To the lukewarm, "I will spew thee out of my mouth." To those who have a name to live and art dead, "Be watchful and strengthen the things that remain, for I have not found thy works perfect before God." If Christ should come he would cleanse many a temple and rebuke many a false heart, for alas, even the church of his founding is still not triumphant within, but militant; not all glorious, for her garments are often soiled with sin.

If Christ were to come to San Francisco or any other town or city of the fair Coast and were to linger on a vine-clad slope overlooking it he would bewail its blindness and folly as he did Jerusalem's of old. He would weep over its sins and his heart would break because of its insensibility to his claims. "If thou knewest the things that make for thy peace?" It would be, "Oh, San Francisco! San Francisco!" now as then "Jerusalem! Jerusalem!" and "How gladly would I have gathered you, but ye would not."

If Christ should come to our town would we be satisfied to have him find it as it is? and the question inevitably raises another, Have we tried to make it better? If we are not doing everything in our power to improve it, evangelize it, purify it, ennoble it, in a word, Christianize it, then we had better be up and doing, for "We know neither the day nor the hour when the Son of Man cometh." When the Samaritans heard that Christ had come, they began coming to him. We read that many of the Samaritans of that city believed on him. Then he went into the city and abode two days "and many more believed because of his word."

Christ may never come to San Francisco in the way many expect him, but he is coming daily in the Holy Spirit and in the steady advance of his kingdom. He is coming in the triumphs of the gospel and in the spread of Christian ideals and principles agirt the globe. He is coming in our wider human sympathies, in kinder Christian deeds, in the spirit of brotherhood and facial unity, in the acceptance of the law of love as binding upon all. Let us meet his coming with a closer obedience, with a reciprocal co-operation and with the cordial homage of loyal and devoted hearts.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The quarterly meeting will be held Thursday, January 21st, at the Central Chinese Mission, 21 Brenham Place, San Francisco.

During the day, reports of the mission work will

be given, and the children will give songs and recitations.

We hope to have with us Rev. H. K. Santikian, our Armenian pastor at Fresno, to speak on the work among his countrymen.

Please Bring Basket Lunch.

Our Chinese friends will serve tea and will also be prepared to serve sandwiches and cake to those who cannot conveniently bring lunch.

To reach the Mission, take the Sacramento street car at the Ferry. Leave the car at Kearny street, and walk up half a block on Clay street to Brenham Place.

Morning session, 11:00 o'clock.

Afternoon session, 1:30 o'clock.

Mrs. F. B. Perkins.

Church News.

California.

Palermo.—There were three additions to the Palermo church by letter January 10th, 1904.

Suisun.—Three persons united with the Church on confession January 3d, making fifteen during ten months of the ministry of Bro. Dexter. At the annual meeting the last of December, the reports of the officers showed a prosperous year and all debts paid. On their Christmas tree quite a purse was found for the pastor and wife.

Oroville.—Four members were received into the Oroville church January 3d—all by letter. As usual, the church auditorium was well filled in the morning and literally packed to the doors at night, to hear the closing number of a series of readings and lectures by the pastor, on "The Pilgrim's Progress," with views and illustrated hymns appropriate to the subject.

Olivet church, San Francisco.—The annual business meeting was held on Monday evening, January 11th. The reports were encouraging, and the church closes the year free of debt, with a small balance in the treasuries of the several societies. Rev. W. C. Day was extended a call for another year—the fourth—to the pastorate of the church.

Stockton.—"A glorious day," is the way one who attended this church, described the services of January 3d. Pastor Sink received twenty-six into membership, more than half on confession of faith, and including several prominent men. Two others, who were to be received, were unable to be present. This ingathering is not the result of any special services, but of the steady, quiet work of a faithful pastor and preacher.

Saratoga.—At the annual meeting of the church, there were reported twenty additions for the year, thirteen on confession. There were ten removed by death, and by letter, a net gain of ten, the total membership now being ninety, of whom over one-half are males, sixteen of the twenty received during the year being men and boys. All bills were reported paid, and the benevolences footed up $333. The call of the pastor, which was for one year from last April, was renewed and made definite.

Woodland.—On Tuesday, January 5th, this church held its annual meeting. We met at the church at 6:15, and had a basket supper. This was followed by the business meeting. There was a larger attendance of members than for years. The treasury reported all bills paid and a small balance on hand in the general fund, besides money in several special funds. The pastor reported sixteen additions in the last eighteen months—nine on confession. A Men's Club and Tuesday Club have been organized and are doing good work. The church confession of faith and covenants were simplified.

Bakersfield.—This church closed its year's work in a hopeful spirit. A missionary meeting was held on the evening of December 20th, when the gift boxes for the special Christ offering to missions were given out. On December 27th the program, "The Star of Bethlehem," arranged for the gift-taking, was rendered, and the boxes collected. The offering amounted to $17:60, and on Sunday, Jan. 23d, there were twenty additions to the church—five by letter and fifteen by profession—some of these latter being the result of the late union revival meetings held here, lead by evangelists Williams and Hicks. On Friday evening, January 8th, the annual business meeting will take place, with a supper and social hour, in which the whole congregation is invited to join. The prospects for more and better work during the new year are bright.

Lockeford.—The work of this little country church deserves special mention as an example of faithfulness amid much discouragement. The community is one in which the chief influences are ungodly, the Sabbath customs being more like those of pioneer days than of the new California, and the church lightly esteemed by many. Through deaths and removals, and with several aged members, the church finds its resident and active membership only a little over twenty, of whom but five are men. Rev. D. H. DeKay holds afternoon services in connection with the work at Lodi. The benevolences for 1903 amount to nearly four dollars per member, of which $23.50 was for foreign and $30.00 for home missions. Home expenses for the year amount to $475.00, which includes a new Estey pedal organ, recently purchased. The pastor's salary is paid every week, and the year closes with all bills paid. Three persons were received on confession of faith during the year.

Southern California.

Whittier.—The first Sunday of this year thirteen were received into fellowship, making forty-four since last July, the beginning of Rev. N. T. Edwards' pastorate.

Redondo.—This church has called to its pastorate Rev. Geo. M. Morrison, recently from Plymouth church, St. Paul, and he has commenced work. The outlook is very promising. Hon. Curtis D. Wilbur, of the Superior Court of Los Angeles, resides at Redondo Beach, and heartily co-operates in the work of this church.

Los Angeles.—Our Fifteenth church was recently organized by council as the Trinity church. Rev. Warren F. Day served as moderator and Rev. F. S. Forbes as scribe. The sermon was preached by Rev. B. F. Boller, the address to the church by Superintendent Maile, and greetings of the churches were extended by Rev. Wm. Horace Day. Rev. C. S. Billings is holding successful meetings with the new organization, which is very acceptably served by Rev. Chas. W. Howkins, late of Harford, Pa.

Avalon.—At our Communion service, January 3d, we welcomed two new members, one by letter and one on confession. We held service Christmas morning, and a Watch-meeting marked the entrance of the New Year. Santa Claus sent word by "Wireless," that, accompanied by Mrs. Santa Claus and two assistants, he would arrive upon the "Flying Dutchman" from across the channel in time to participate in our Sunday-school Christmas. The full party reached us on schedule time, and the boys and girls fared well.

Pasadena.—First church held its adjourned annual meeting January 6th for the election of officers and the transaction of other important business. With one or two exceptions, an entirely new set of officers was chosen, bringing in fresh life and strength. Deacon John Ross, who has served the church since its organization seventeen years ago, was made a deacon for life by a unanimous vote. The church voted to continue Jee Gay Chung, of Hoi Ping, China, as associate pastor. Dr. Meredith's sermon, last Sunday morning, was a most timely one on the message to the church in Sardis, emphasizing the fact that a living, fruit-bearing church must be founded on Christ alone. It was a new departure on the past of the women of the church to hold their monthly all-day meeting at one of the homes; but the experiment was a decided success, about fifty ladies gathering last week with basket luncheon for a meeting that was ideal in its pleasant atmosphere and inspiring influence.

Etiwanda.—Etiwanda church, Rev. A. W. Thompson, pastor, is to be aided in special meetings from January 24th to January 31st, by Rev. Wm. Davies, of the Vernon church, Los Angeles. Bro. Davies has gained wide experience in evangelistic work, and will carry a blessing to the Etiwanda people, who have just completed a house of worship built under many hindering circumstaces. The Vernon church is being greatly prospered and must enlarge its accommodations. A "Ministerial Retreat" was held on the 7th with the Eastside church, Los Angeles. Topics relating to "Prayer" and the "Christian Life" were presented by Rev. Dr. W. F. Day, Rev. N. T. Edwards, Francis Murphy, and Rev. N. L. Rowell, D.D. The objects of the meeting were thus defined, "To have personal faith revived and strengthened, to help lay foundations of prayer for the outpouring of the Spirit of God upon this city, to encourage each other in the promises of God, and to carry a blessing to our churches." Rev. Sherlock Bristol, soon to enter his ninetieth year, was present, and with the vivacity, strength and spiritual vigor of earlier years, added to the interest of the large attendance.

Pasadena.—The removal of the First church organization to the center of the city was very successfully accomplished, and large audiences now greet Rev. Dr. R. R. Meredith in the auditorium of the Young Men's Christian Association, where 600 people can be seated. The first prayer meeting and annual business meeting held on the evening of the 6th was attended by 150 individuals. All church officers were elected. At the first meeting of the Ladies' Aid Society forty-five were present, and $60 was raised. The first Christian Endeavor Society meeting numbered forty-five present. At the first session of the Sunday-school one hundred were present. The new church edifice is to cost not less than $30,000, and will have all modern improvements. Ground will be broken in February, and some $17,000 is now in hand. This new enterprise will not flourish at the cost of the other churches, for the attending public exceeds present church sittings. It is believed that with the blessing of God the health of Dr. Meredith will continue to improve, and that he will be enabled to lead this central of our four churches in Pasadena to a great and lasting success. As the outgrowth of this transferrence of location, our Fourth church in Pasadena is recently organized from the membership of the First church who could not follow to the new place of worship, and the Westside church organization is the result. They have purchased the land and the commodious and well-appointed building occupied in the past by the First church for $10,000, of which six thousand is raised and the remainder is carried as a loan for a convenient peiod of time. The present membership is approaching the one hundred mark, and numerous additions are in sight. The Sunday-school, Christian Endeavor, Prayer meeting, and Ladies' Society, are in working order, and extensive visitation discloses many families who will attend. A prospective electric road from Los Angeles through this portion of the city assures an increased population from which this church can draw. Special meetings are in progress through the week of prayer. During the process of emerging from the old church, the Westside enterprise has been served by Rev. F. J. Culver as acting pastor, and his well-known energy and resourcefulness has not been found wanting in the many things to be done. A beautiful renewal of associations is found in the active presence of a former pastor, Rev. D. D. Hill, under whose lead the house of worship was built. In the work of visitation and preaching his services are highly appreciated. The congregations of the Lake Avenue church have passed the capacity of the house of worship, and plans are in view to greatly enlarge. Under the wise leadership of Rev. S. G. Emerson, this church has the assurance of coming strength and great fruitfulness. The North church, whose pastor, Rev. Henry T. Staats, recently preached his fiftieth anniversary sermon, is prospering, and has recently received large accessions to its membership.

THE WASHINGTON LETTER.

By I. Learned.

Not often does it occur in our history that four Congregational churches come into full life in the space of a single month, but in these growing cities of Puget Sound; we learn to expect most anything in the way of advance and development.

First among these four is the Oaklake Church, which was gathered and a preliminary organization effected about a year ago. Meanwhile, its members have been giving their time and thought to the strengthening of their Sunday-school, selecting their site and erecting their church building. On Tuesday, December 15th, an ecclesiastical council was assembled, agreeably to letters missive, in their partially finished chapel, about two miles north of Greenlake church, Seattle, and after examining the records and the local conditions, voted to extend to them the fellowship of the churches and give to these eleven persons full recognition as a Congregational church. Rev. Samuel Greene was moderator, the Right of Fellowship was extended by Rev. Harry W. Young, and other addresses were given by Rev. H. E. Mills and Dr. W. H. G. Temple.

On the 28th of December, a similar council, composed of pastors and delegates from the several churches

of this city, gathered for the recognition of the new church on Beacon Hill. There is plenty of good material here for moderators, but this council also selected Supt. Samuel Greene for that position, with Rev. H. Edward Mills as scribe. In this case nineteen members composed the church, and having satisfactory evidence of the needs of the neighborhood and the Christian character of those seeking organization tion and the full formality of their records, this council unanimously voted that they be recognized as a Congregational church. In the further public exercises of the evening, addresses were made by the moderator and by Revs. J. T. Nichols, W. W. Scudder, Jr., and H. E. Mills.

In compliance with letters missive, a third council was convened at Plymouth chapel, Tacoma, December 29th, to which were invited the First, East and Swedish churches of Tacoma and the churches of Steilacoom, Lakeview, Olympia, Kalama and Roy, together with Revs. Samuel Greene, W. W. Scudder, Jr., and W. C. Merritt.

Rev. Edward T. Ford was elected moderator and Rev. A. P. Powelson, scribe. This council gave special consideration to the eight months' history of this Congregational infant; to the character of its membership; the conditions of permanency of the population of this part of the city, and also to its needs. These, with the very complete records of the church work thus far, led the council to the unanimous action which made this a full-fledged Congregational church. Here, then, were twenty-one members received, with a probable eight or ten more to follow. Addresses were made by Revs. E. T. Ford and A. P. Powelson, and Revs. Samuel Greene and John Reid officiated at the Communion service.

Returning again to Seattle, a fourth council was convened at the Bethany chapel, the same churches and individuals being invited as were to the other similar gatherings in the city. Here Rev. J. T. Nichols was chosen moderator and A. J. Goddard, Esq., scribe. All conditions being favorable, this church was also voted full recognition and fellowship, with fifteen members.

The addresses at this time were made by Revs. J. T. Nichols, E. D. Weage, M. L. Huttton, and Superintendent W. W. Scudder; prayer of recognition, by Superintendent Greene. These new organizations add forty-five to the membership of Seattle's churches. Aside from this increase of members, seventy-nine were received on January 3d to other churches of the city. Of these, twenty-three were received by the West Seattle church—nine on confession and twenty-two by Plymouth church.

Edgwater church holds its January communion service on the 10th and expects to receive ten new members.

Puget Sound Cogregational Club held its Forefathers' meeting December 16th, President F. L. Stocking in the chair.

The "Outlook" reports gave a very glowing and thoroughly encouraging view of the growth of our work during the year. The principal address was upon the "Educational Standards of the Fathers and Their Later Sons," by President Gault, of Whitworth College, Tacoma, and was greatly enjoyed by the club.

Since the coming of Rev. J. B. Orr to the pastorate of our West Seattle church, he has been building very successfully upon the very excellent foundations laid by Rev. Geo. Kindred, the former pastor.

He has been adding very considerably to the efficiency of all the departments of church work. The twenty-three additions at the opening of the New Year are indications of what may be expected before the close of 1904. The church and congregation have provided $300 for the erection of a gymnasium, which is fully completed and in use. No church in or around Seattle has a greater opportunity. The population is rapidly increasing, and Pastor Orr plans, with the Master's blessing, to take that entire district for Christ.

Rev. F. W. Whitham has been called to the pastorate of Wallace and Burke, Idaho.

A pastor has also been secured for the churches of Wardner and Kellogg, but the name is not just now at hand.

Rev. J. Sherman Gove, of East Jaffrey, N. H., has accepted the call of the church at Leavenworth, Wn., and is already at work.

Rev. M. L. Hutton, formerly of Blaine, is opening his work at Greenlake church, Seattle, with excellent promise.

Rev. Mr. Davies has accepted the call of the churches at McMurray and Clear Lake, and is on the field.

The Pacific Coast Congregational Missionary Calendars

Are now ready for 1904, and will be delivered on orders from pastors or church clerks or committees. Send orders from churches in Washington and Northern Idaho to Rev. Samuel Greene, 515 Bell Street, Seattle.

Those for Southern Idaho, Utah, New Mexico, and Arizona, to Rev. J. D. Kingsbury, D.D., Salt Lake City, Utah; Oregon churches to Rev. C. F. Clapp, Forest Grove, Oregon; and churches in Southern California Association to Rev. J. L. Maile, Los Angeles, California.

Samples of these calendars have also been sent to all pastors and churches in Central and Northern California, and if they are wanted by any church, orders will be filled on application to Rev. Samuel Greene, 515 Bell Street, Seattle. These are FREE to every individual pledging an offering during 1904 to each of the six societies.

Seattle, January 9th.

The San Jose church received twelve new members at the last Communion, January 3d.

The annual meeting of the First church of Sacramento was held January 6th, and revealed some marked changes in the condition of the church. The financial statement for the year showed a balance of about three hundred dollars, with all bills paid January 1st. This kind of a balance has not been seen for a number of years. All departments of the church showed money on hand. The organ has been rebuilt. An earnest discussion revealing practical uanimity concerning the removal of pew ownership and pew rentals from the church was engaged in, and a committee appointed to carry it into effect. The Chinese mission of the church is in a flourishing condition.

Do a Little More Than Duty.

Andrew Carnegie, in an address to a graduating class at the Mechanics' Institute in New York, said:

"There are several classes of young men. There are those who do not do all their duty; there are those who profess to do their duty, and there is a third class, far better than the other two, that do their duty and a little more. There is a difference between talent and genius: Talent does what it can; genius what it must. But it is the little more that makes the difference. There are many great pianists, but Paderewski is at the head because he does a little more than the others. There are hundreds of race horses, but it is those who go a few seconds faster than the others that acquire renown. So it is in the sailing of yachts. It is the little more that wins. So it is with the young and old men who do a little more than their duty. The youth who spends his night after his daily toil in improving himself is the one that succeeds. It is to encourage such that I am here tonight. Such youths as these are the salt of society and the salt of the nation. Now what do these graduates seek? I suppose some of them want to be millionaires. Well, that is a laudable ambition. Others, I suppose, are looking for fame. That is a vainer ambition with more of the spirit of a Hotspur. But the man who works for money alone will not find happiness, nor will he be a useful citizen. Money never buys satisfaction or happiness, but it does bring many disappointments and creates many jealousies. I believe it to be the duty of every young man to acquire a competence. But having secured this, his aim should not be to obtain additional wealth or fame, but to endeavor to see of what use he can be to his fellow-beings. If he will do this his reward will be ample. There is nothing more gratifying than self-approval. You may cheat others, but you cannot cheat yourself. There are many who are lauded today who would be condemned by others if they were known by them as they know themselves. No one can cheat a young man out of success in life. You young lads have begun well. Keep on. Don't bother about the future. Do your duty and a little more, and the future will take care of itself."—The American Boy.

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A Girl's Place.

Every girl, if she be not thoroughly selfish, is anxious to lift some of the burden of household management from her mother's shoulders on to her own; but, unfortunately, many girls want to be asked to do things, instead of being constantly on the lookout for little duties which they are capable of doing.

If you would be of any real use in the home, you must be quick to notice what is wanted—the room that needs dusting, the flowers that need rearranging, the curtain which has lost a ring, and is therefore drooping; and then you must be willing to do what is needed, but willing to do it pleasantly, without making people feel that you are being martyred.

It is almost useless to take up any household duties unless you do them regularly. If you do a thing one day, and not the next, you can never be depended on, and if some one else has to be constantly reminding you of, and supervising your work, it probably gives that person more trouble than doing it herself would cause.

Have a definite day and a definite time for all you do. The flower vases will need attention every other day, the silver must be cleaned once a week, and there should be one day kept for mending and putting away household linen. Begin, too, directly after breakfast and keep on steadily till your work is done.

If you begin by sitting down "just for a minute" with a book, or think you will "just arrange the trimming" on your new hat, the morning will be half gone before you know where you are.

A girl who has brothers may spare her mother all those tiresome little jobs which boys are always requesting to have done for them, if she will only do them kindly; but a boy will not come and ask his sister to repair frayed-out button-holes, and to make him paste for his photograph album, if she snaps and says he is "always bothering."

It is not easy work, but it is quite possible for the daughter at home to make sunshine.—Philadelphia Ledger.

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Comic and Curious.

The following is a list of examination questions and some of the ludicrous answers which have been culled from children's examination papers:

What religion had the Britons? A strange and terrible one, called religion of the dudes.

What caused the death of Cleopatra? It was because she bit a wasp.

What can you tell of Johnson? He survived Shakespeare in some respects.

What is the spinal column? Bones running all over the body. It is considered dangerous.

Name a domestic animal useful for clothing and describe its habits? Ox; doesn't have any habits, because it lives in a stable.

What is the function of the gastric juice? To digest the stomach.

Name six of the Arctic zones. Three polar bears. Three seals.—Raleigh Christian Advocate.

Stomachs on Stilts.

The man who puts on stilts does not increase his actual stature by the breadth of a hair. He feels taller while he's on the stilts, and when he's off them he feels shorter than he ever felt. Stimulants are the stilts of the stomach. They make a man feel better for the time being, but he feels a great deal worse for them afterward.

The need of the man whose stomach is "weak" is not stimulation but strength. Dr. Pierce's Golden Medical Discovery perfectly answers that need. It cures the diseases of the digestive and nutritive system which make the stomach "weak." It enables the digestion and assimilation of food, so that the body receives the nutrition on which depends its strength.

"I took two bottles of Dr. Pierce's Golden Medical Discovery for stomach trouble," writes Clarence Carnes, Esq., Taylorstown, Loudoun Co., Va. "It did me so much good that I didn't take any more. I can eat most anything now. I am so well pleased with it I hardly know how to thank you for your kind information. I tried a whole lot of things before I wrote to you. A gentleman told me of your medicine, and how it cured his wife. Thought I would try a bottle of it. Am now glad that I did, for I do not know what I should have done had it not been for Dr. Pierce's Golden Medical Discovery."

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Oversensitiveness.

This hypersensitiveness may come from overwork or illness, or from plain selfishness. To be easily annoyed is to be sick or selfish. When we are played out or worked out our nerves are worn to the quick, and writhe at the touch of trifles. Then—rest for our lives. We cannot afford not to.

But there is irritability which is not physical. It is moral—or immoral. It comes from being self-centered. We live, but we will not let live. We want our way any way. If we are interrupted we are visibly annoyed. Interferences, corrections, suggestions, light our firecrackers, and we explode. Other people's pleasures and pains, their children, cats and dogs and canary-birds are impertinence. Why? Because they do not pertain to us.

This is plain selfishness. Let us beware. It is the spirit, the essence, of evil. Let us go to the cross of Jesus, and learn to love. We shall always be in relations to the world. Let us make them loving relations. Let us look out for hypersensitiveness; it means peril for body and soul.

Begin at Once.

A young man who had heard the gospel accepted Christ. A little while after this a Christian teacher asked him:

"What have you done for Christ since you believed?"

He replied: "Oh, I am a learner!"

"Well," said the questioner, "when you light a candle, do you light it to make the candle more comfortable or that it may give light?"

He replied: "To give light."

He was asked: "Do you expect to give light after it is half burnt, or when you first light it."

He replied: "As soon as I light it."

"Very well," was the reply, "go thou and do likewise; begin at once."

Shortly after there were fifty more Christians in the town as the result of that man's work.—Selected.

Nothing But Love.

A friend was speaking to a Cornish miner who had long followed Christ. He was once talking to his aged wife. "I don't think I will be long here, wife," he said; "something seems to tell me I shall soon go home; but remember that if anything happens to me, there is nothing but love between God and my soul."

Not long after he was killed in a colliery accident; but it was always a comfort to his wife to remember his words. She was sure for he had said it, that there was "nothing but love between God and his soul."—Rev. G. Everard.

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The Prayer that Controls.

That prayer which does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender, is no true prayer, and proves that we have not the spirit of true prayer. That life is most holy in which there is least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish, and leave it or merge it in God's will. The Divine wisdom has given us prayer, not as a means to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it.—F. W. Robertson.

How to Obtain Spiritual Power.

As this is the only way for an individual to obtain spiritual power, so it is the only way for churches. Prayer, prayer, all prayer—mighty, importunate, repeated, united prayer; the rich and the poor, the learned and the unlearned, the fathers and the children, the pastors and the people, the gifted and the simple, all uniting to cry to God above, that he would come and affect them as in the days of the right hand of the Most High, and imbue them with the Spirit of Christ, and warm them, and kindle them, and make them as a flame of fire, and lay his right hand mightily on the sinners that surround them, and turn them in truth to him. Such united and repeated supplications will assuredly accomplish their end, and "the power of God" descending will make every such company as a band of giants refreshed with new wine.

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